



The Local Church

Its Importance, Doctrine,
Ordinances, and Fellowship

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THE LOCAL CHURCH

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ITS ORIGATION AND ORGANIZATION

Almost anyone who has done any witnessing has encountered people who profess faith in Christ but seldom if ever go to church. And they feel no sense of guilt about it. They will usually tell you that being a member of the body of Christ is the thing that is important, and they will insist that a person can be a good Christian without becoming involved in a local assembly of believers.

Some don't go to church because they are still smarting from a bad experience—perhaps with the pastor. Others are carrying the scars of church quarrels or personal hurts. And still others are somewhat shy and stay home because of that. In many cases, however, these people faithfully read their Bibles, pray, witness, and give to worthy causes. There is no reason to doubt the genuineness of their faith in Christ.

Yet I am deeply convinced that all of these people are wrong—very wrong—by not having a proper relationship with the church. The Lord expects every Christian to assemble regularly with other believers if at all possible. The local church is of great importance to you and to the program of God.

In this lesson, therefore, I would like to consider with you two key ideas: (1) the *origination* of the local church and (2) the *organization* of the local church. My prayer is that the Lord will use this study to point unbelievers to a saving knowledge of the Lord Jesus Christ, the head of

the church, to encourage believers to unite with a local assembly of believers, and to make even better members of those already in the church.

THE ORIGATION OF THE LOCAL CHURCH

First of all, in this discussion of the origin of the local church, it is not my intention to engage in an involved study of its history. Rather, I simply want you to see that its roots go all the way back to Pentecost. The very fact of its origin should say something about its importance in the mind of God down through the centuries.

2 The local church has always played an important role in the life of New Testament believers. From beginning to end, the book of Acts portrays Christians in close association and fellowship with one another. The early believers did not live in spiritual isolation. Instead, they felt a need for additional teaching and communion with others of "like precious faith," and they demonstrated a sense of responsibility for the welfare of their brothers and sisters in Christ. Because of this, an assembly of believers was formed in every community where the gospel was preached and believed.

In Acts 2 we read that the 3,000 who were converted on the day of Pentecost banded together for instruction, fellowship, and prayer. Here is the record:

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers (Acts 2:42).

A few verses later we are told,

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their food with gladness and singleness of heart,

Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved (Acts 2:46,47).

Even though these passages do not tell us that the new Christians formally organized a local church with elders

and deacons, they do inform us that they held regular meetings. As these first converts gathered for instruction, fellowship, and prayer, they no doubt were laying the groundwork for the first church in Jerusalem.

Acts 6 tells about the beginnings of the local church. Seven godly men were chosen to alleviate a particular problem within the ranks of believers. It was their business to care for the widows in their need (see Acts 6:1-6).

The important point of the passage is this: these Christians were involved in a work of benevolence, indicating that their assembly already had some structure.

When we examine Acts 13 and 14, we not only observe the early existence of the local church but also the central place it had among believers. Paul and Barnabas didn't embark on their missionary journey until they were commissioned by the leaders of the local church at Antioch. Here is the record:

Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Symeon, who was called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod, the tetrarch, and Saul.

As they ministered to the Lord, and fasted, the Holy Spirit said, Separate Me Barnabas and Saul for the work unto which I have called them.

And when they had fasted and prayed, and laid their hands on them, they sent them away (Acts 13:1-3).

After the completion of their missionary tour, Paul and Barnabas returned to the church in Antioch and gave a report of what they had done.

And when they were come, and had gathered the church together, they reviewed all that God had done with them, and how He had opened the door of faith unto the Gentiles (Acts 14:27).

Paul was the greatest of all apostles, yet he was sent out by leaders in the local assembly and reported back to

them. This is very significant, for it proves that the local church was already playing a vital role in God's program.

Yes, the roots of the church go all the way back to the first century. It began with the first converts to Christianity. Therefore, we dare not minimize its importance in God's program for this era.

THE ORGANIZATION OF THE LOCAL CHURCH

Down through the centuries the Lord ordained that human leadership be provided for the church through apostles, prophets, evangelists, pastor-teachers, elders, and deacons.

Not all of these offices, of course, existed throughout church history. Today, for instance, we do not have apostles and prophets. This is because those offices were in operation only during the early years of the church—before the completion of the New Testament canon of Scripture. It was a time of transition while the primary focus of God's program was being shifted from Israel to the church. The 12 apostles had been given divine authority. Special revelation came through believers who had the gift of prophecy. In Ephesians 2:20, the apostles and prophets are referred to as the foundation upon which the church was built, Jesus Christ Himself being the chief cornerstone.

The offices of apostle and prophet were temporary. The unique authority of the apostles was not conferred upon any successors. And after the completion of the New Testament, the special revelation of the prophets was no longer necessary. As more and more of the Scriptures became available, the performance of miracles by God through His servants and the possession of supernatural gifts gradually subsided. As the prophets and apostles died one by one, their offices were phased out. The church, however, did continue to have elders and deacons who ministered to the spiritual and material needs of believers.

We will now discuss briefly the vital offices of the church: elder and deacon.

Elder. The highest office of spiritual leadership in the local church was referred to by the use of two terms—

"bishop" and "elder." The Greek word translated "bishop" is *episkopos*. It was a well-known term among the Gentiles and meant "an overseer." The Greek word translated "elder" is *presbuteros*, and was used primarily among the Jews. It designated respected men in positions of leadership in the early churches.

It would seem that each church had more than one elder or bishop. For instance, Paul wrote Titus as follows:

For this cause left I thee in Crete, that thou
shouldst set in order the things that are wanting,
and ordain elders in every city, as I had
appointed thee (Titus 1:5).

The duties of elders in the local church were evidently twofold: the *management* of the church and the *ministry* of the Word (see 1 Timothy 5:17 and 1 Peter 5:2). Because of the great importance of elders in the local church, the apostle Paul spelled out the qualifications for that office very carefully.

A bishop then must be blameless, the husband
of one wife, temperate, sober-minded, of good
behavior, given to hospitality, apt to teach;

Not given to wine, not violent, not greedy of
filthy lucre, but patient, not a brawler, not
covetous;

One that ruleth well his own house, having his
children in subjection with all gravity

(For if a man know not how to rule his own
house, how shall he take care of the church
of God?);

Not a novice, lest being lifted up with pride he
fall into the condemnation of the devil.

Moreover, he must have a good report of them
who are outside, lest he fall into reproach and
the snare of the devil (1 Timothy 3:2-7).

You should also consult Titus 1:5-9 to understand what was expected of elders. We should be thankful that Paul gave such clear instructions concerning the qualifications

of elders. You see, as long as the apostles were living, they could appoint men like Timothy and Titus to serve as pastor-teachers. Apparently, the elders or bishops in the early church were the apostolically appointed pastors. Today, however, those who fill such offices are elected by the congregation, and we need the guidelines laid down by the apostle to help us make the right choices.

Deacon. The second office of the early church was that of deacon. Their duties are not specifically outlined in Scripture. We do know from Acts 6 that these seven men were appointed by the church in Jerusalem to be responsible for directing the work of Christian benevolence in the fellowship of believers. As with the elders, some basic qualifications were required for those who served as deacons.

In like manner must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre,

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Holding the mystery of the faith in a pure conscience.

And let these also first be proved; then let them use the office of a deacon, being found blameless.

Even so must their wives be grave, not slanderers, sober-minded, faithful in all things.

Let the deacons be the husbands of one wife, ruling their children and their own houses well (1 Timothy 3:8-12).

Now, we've been talking about the practice followed in the local churches of the first century for elders and deacons. Different times and different situations, however, make for minor variations in structure. In fact, the very absence of details in the Bible about some of these things may in itself allow a certain degree of freedom in the organization of our present churches.

In some churches today, only the paid pastor or minister is recognized as an elder. Deacons are chosen to assist them in the management of the church. Other churches

have two kinds of elders: some with the primary responsibility of teaching the Word of God, and others mainly concerned with matters of discipline and spiritual direction. In such assemblies, the pastor is the head of the board of elders, and the deacons handle the finances.

Even though there may be variations in the form of church government in local assemblies, we must never allow any compromise when it comes to the qualifications of those in official church positions. The demands of Scripture must be carefully adhered to, and we should give our spiritual leaders the respect and honor their office demands. Paul wrote,

Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine (1 Timothy 5:17).

And the author of Hebrews said,

Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you (Hebrews 13:17).

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CONCLUSION

In this lesson we have considered the origination of the local church and its organization. My prayer is that you may have seen in a new and meaningful way the centrality of the local church in the program of God. Because of its importance to personal spiritual growth and to the spread of the gospel, I hope you are impressed with your responsibility to be identified with a local assembly of believers.

If you know Christ as your Savior, therefore, and you have never joined a church, I would urge you to find one where the gospel is preached, the Word of God is taught, Christ is honored, and God is glorified. Unite with it, attend its services, and give it your faithful support. It may sound trite, but it is true just the same—you need the church and the church needs you.

TO LEARN AND GROW

This self-study is designed to increase your learning and challenge you to grow spiritually. Answers on last page.

1. Match the chapter of Acts with its description of the earliest days of the local church.
_____ (a) Acts 2. A. Commissioning of missionaries.
_____ (b) Acts 6. B. Meeting regularly for fellowship and prayer.
_____ (c) Acts 13. C. Appointing leaders to care for widows.
2. What caused the God-ordained offices of apostle and prophet to be phased out of the early church?
_____ (a) The church grew so rapidly they were no longer needed.
_____ (b) The New Testament canon was completed.
_____ (c) The Jewish legalists opposed them.
3. The words "bishop" and "elder" are synonyms for the same office. What were the two main functions of the elder or bishop?
(a)
(b)
4. What parallel passage to 1 Timothy 3:2-7 also lists the qualifications of an elder?
5. Read the qualifications for a deacon listed in 1 Timothy 3:8-12. Which of the following are *not* included?
_____ (a) Not double-tongued.
_____ (b) Successful businessman.
_____ (c) Not greedy of money.
_____ (d) Community leader.
_____ (e) Spiritual wife.
_____ (f) Popular wife.

CHALLENGE QUESTION: Because of the high qualifications for church offices, our local church leaders should be given utmost respect. Do you give due honor to your church leaders? If you don't, is your reason valid?

THE DOCTRINE OF THE CHURCH

Every Christian enjoys hearing fellow believers give a personal testimony of their experiences with the Lord. The report of a striking answer to prayer, an unusual awareness of God's presence, or the joy that came after the confession of sin and restoration to fellowship is uplifting and encouraging. These testimonies are glorifying to God. They strengthen the faith of fellow Christians. And they encourage unbelievers to trust in the Savior.

I am disturbed, however, when I hear experience exalted at the expense of doctrine. It bothers me when it is so emphasized that what the Bible teaches about the great doctrines of the Christian faith is neglected. For example, someone wrote us recently to say, "I haven't read your study booklet. I find personal testimonies far more interesting. You can argue with a man who has a doctrine, but not with one who has had an experience."

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Now, I realize that today's experience-oriented atmosphere may partly be a reaction to dead, formal belief. I agree that it's possible to become so engrossed in splitting theological hairs and arguing over minor points of doctrine that we overlook the truth that the Lord Jesus Christ brings a real, present, personal, and life-transforming salvation to all who know Him as Savior. The fact remains, however, that a strong emphasis upon the instruction found in God's Word is vital to the Christian life. That's why it is so important to unite with a church that is characterized by "sound doctrine" and teaches it to its members.

In this study, therefore, I would like to present a brief summary of several basic areas of biblical truth. In so doing, I have a twofold purpose: (1) to give you instruction in sound doctrine, (2) to help you identify those churches which are true to the Word of God and worthy

of your loyalty and support. As was emphasized in the first lesson, every Christian should, if at all possible, unite with a local church and promote its program for the cause of Christ and the glory of God.

So, if you are looking for a church home, or if you have had some questions about the church you are attending, this lesson is for you. Following the outline usually found in systematic theology books, I will spell out the doctrinal position of a true New Testament church. This will give you a guideline for identifying a local church that preaches the Word of God. My prayer is that you will become more familiar with the doctrines of the Christian faith, and that this will help you to determine which local church you should unite with.

BIBLIOLOGY—DOCTRINE OF THE SCRIPTURES

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The first doctrinal guideline for identifying a church that is deserving of your loyal support is what it teaches about the Bible. A church that holds to sound doctrine will teach that the Scriptures are the inspired Word of God—inerrant and infallible.

The Jews of the Old Testament era took this view. So did the Lord Jesus and the apostles. In fact, Christ often quoted from the Old Testament. And speaking of it in John 10:35, He said that “the Scripture cannot be broken.” The apostle Paul told us,

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,

That the man of God may be perfect, thoroughly furnished unto all good works
(2 Timothy 3:16,17).

Not too long after the completion of the 27 books of the New Testament, they were recognized by the church as the inspired and authentic Word of God.

Christian friend, the doctrinal statement of a true New Testament local church will affirm the verbal plenary inspiration of the Bible. It will be declared the unique in-

fallible, inerrant, and final revelation of God. A pastor who talks about the Bible as a book containing mistakes, or who implies that some of its teachings are out of date, is not speaking the truth. No man who questions the authority of the Scriptures is a true spokesman for God. Keep these things in mind as you evaluate the doctrines of your church, or as you look for an assembly with which to unite in membership.

THEOLOGY—DOCTRINE OF GOD

The second guideline for identifying a church that is deserving of your loyalty and support is to see what it teaches about God. No local church holds to sound doctrine if it does not accept everything the Bible says about Him. His personality, His infinity, His perfection, His holiness, His love, and His tri-unity are foundational truths which must be taught without reservation.

God existed from all eternity. He is spirit. He is without limit; that is, He is omnipotent, omnipresent, and omniscient. He is also triune, existing from all eternity in three distinct persons—Father, Son, and Holy Spirit. Anyone who fails to recognize the doctrine of the trinity cannot be a New Testament Christian.

We are told in 1 John 1 that "God is light," which expresses His absolute holiness. In 1 John 4:8 the words "God is love" indicate the reason He gives and gives of Himself for the welfare of His creatures. And the declaration of Hebrews 12:29, "Our God is a consuming fire," reveals His wrath against evil. No teaching about God can be called biblical if it fails to recognize His holiness as well as His love, His hatred and judgment of sin as well as His pleasure in righteousness. A minister who preaches God's love without ever mentioning His wrath is not presenting the whole truth.

CHRISTOLOGY—DOCTRINE OF CHRIST

A third guideline for identifying a church that is deserving of your loyalty and support is what it teaches about Jesus

Christ. I am thinking especially about its stand regarding His two natures. The Bible teaches that He is truly God and truly man.

The deity of Christ is explicitly stated in the opening verse of the gospel of John:

In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1).

And the Lord Jesus claimed deity for Himself when He said, "Before Abraham was, I am" (John 8:58).

Not only is Jesus God, however, He is also man. He was born of the virgin Mary. During His earthly sojourn as a man, He became weary, He was hungry, and He suffered physically. Yet He was truly God. A mystery? Yes! But a truth we accept by faith.

The fact of our Lord's deity and humanity is beautifully expressed in Philippians 2.

Let this mind be in you, which was also in Christ Jesus,

Who, being in the form of God, thought it not robbery to be equal with God,

But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men;

And, being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross
(Philippians 2:5-8).

Therefore, any minister who does not proclaim our Lord's absolute deity, His virgin birth, and His genuine humanity is not proclaiming the truth about Christ. He is not worthy of your trust and support.

PNEUMATOLOGY—DOCTRINE OF THE HOLY SPIRIT

A fourth guideline for identifying a church that is deserving of your loyalty and support is what it teaches about the Holy Spirit. The Bible presents Him as the third person of the trinity. He is mentioned along with the Father and the Son in the baptismal formula of Matthew 28:19. And

the apostle Peter told Ananias that in lying to the Holy Spirit, he was lying to God (Acts 5:3,4).

The Holy Spirit played a vital role in the revelational activity of the triune God. Peter wrote,

For the prophecy came not at any time by the will of man, but holy men of God spoke as they were moved by the Holy Spirit (2 Peter 1:21).

The Holy Spirit also brings conviction of sin (John 16:8), He imparts the new birth (John 3:5), baptizes believers into the body of Christ (1 Corinthians 12:13), indwells individual Christians (1 Corinthians 6:19), restrains sin (2 Thessalonians 2:7), and equips believers for effective service (Ephesians 5:18).

Friend, remember that a true New Testament church will be marked by the confession of the Holy Spirit as the third person of the trinity. Any assembly that does not acknowledge the deity, personality, and work of the Holy Spirit should not be considered as a suitable place for you to worship and find fellowship.

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ANTHROPOLOGY—DOCTRINE OF MAN

The fifth guideline for identifying a church that is deserving of your loyalty and support is what it teaches about man. A balanced view of man sees him both as made in the image of God and as a sinner.

The declaration of Genesis 1:27 that "God created man in His own image" distinguishes human beings from the animal world. As he came from the hand of God, man was a rational, moral being with the choice either to obey or disobey his Maker. Sad to say, Adam and Eve disobeyed God. They lost their innocence; they became sinners. The sentence of death fell upon them. Ever since that time, every baby born into this world inherits a sinful nature and is subject to suffering, disease, and death. Were it not for the coming of Christ as the last Adam, all mankind would have been eternally doomed. The apostle Paul, addressing the believers in Rome, wrote,

Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for all have sinned (Romans 5:12).

But he went on to say,

Therefore, as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life (Romans 5:18).

The doctrine of man as set forth in the Bible is *realistic*. It acknowledges the fact of human wickedness. Cruelty, injustice, crime, and conflict abound everywhere. Therefore, religious leaders who express confidence in man's inherent goodness, and who simply prescribe positivism and optimism as the remedies for human ills, are not facing up to the facts. They need to take a good hard look at things as they actually are.

- 14** The biblical doctrine of man is not only realistic, it is also *hopeful*. In this respect, it stands in sharp contrast to the pessimistic spirit of many naturalistic evolutionists. They view man as the product of chance, without meaning and doomed to extinction. They gloomily predict the self-destruction of the human race. Christians, however, look forward with hope. Although they acknowledge that man is depraved and under condemnation, they also recognize that he was created in the image of God, and that the Almighty has provided salvation for the curse and bondage of sin. The Scriptures bring sinners a message of forgiveness, acceptance, and hope. My friend, you have *no business* being in a church that denies human sinfulness, or that ignores the gospel of personal salvation.

SOTERIOLOGY—DOCTRINE OF SALVATION

The sixth and final guideline for identifying a church that is deserving of your loyalty and support is what it teaches about salvation. The second person of the eternal trinity, the Lord Jesus, became a member of the human family through the virgin birth. He lived a perfect life for us, died

on the cross to pay the price for our sins, and arose from the dead. Because of what He did by dying in our stead, salvation is offered to us as a gift and is received by faith. The Bible says,

For by grace are ye saved through faith; and that not of yourselves, it is the gift of God—

Not of works, lest any man should boast
(Ephesians 2:8,9).

Church membership, baptism, a moral life, or works of charity, good as these may be, can do nothing to save us from our sins. Rather, salvation can only be experienced on the basis of what the Lord Jesus Christ did for us as our substitute in life and death. And faith is the link by which the blessings of His provision are received.

Therefore, we conclude that a man is justified by faith apart from the deeds of the law
(Romans 3:28).

Be careful! Do not associate yourself with a church where the gospel of salvation by grace through faith alone is not clearly proclaimed. Beware of and separate yourself from those who mix faith and works, who confuse law and grace, and who distort the truth of God's loving provision of salvation through the death and resurrection of His Son.

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SUMMARY

Remember, the local church is important. You should know what the Bible teaches about the universal church as the body of Christ. And if possible, you should identify with a local church and support it with your attendance, your participation, your gifts, and your prayers. Make certain, however, that it is a church that teaches "sound doctrine."

If you are not in a church that believes what the Bible teaches, my prayer is that these studies will encourage you to find one that does. Join it and contribute in whatever way you can to its influence for Christ and its effectiveness in the program of God.

TO LEARN AND GROW

(Answers on last page)

1. How important does the Bible say sound doctrine is to the local church? (Check the correct answer.)
_____ (a) Of little importance.
_____ (b) Somewhat important.
_____ (c) Very important.
_____ (d) Of utmost importance.
2. What two reasons were given for presenting the brief summary of basic church doctrines?
(a)
(b)
3. What should a church desiring your loyal support teach about the Bible? (Check the correct answer.)
_____ (a) That it captures the best of man's wisdom.
_____ (b) That those who read it become inspired.
_____ (c) That it is the inspired, inerrant, infallible Word of God.
4. What Scripture passage clearly expresses the truth of the two natures of Christ?
5. List seven vital functions of the Holy Spirit. Include Scripture references.
(a)
(b)
(c)
(d)
(e)
(f)
(g)
6. A gospel-preaching church teaches that salvation is:
_____ (a) By grace through faith.
_____ (b) Earned by good works.
_____ (c) Achieved by family name.

THOUGHT QUESTION: Does your church accept and proclaim these doctrines? If it doesn't, are you willing to leave it for one that does?

THE ORDINANCES OF THE CHURCH

In many churches today, baptism and the Lord's supper are observed in a superficial manner. A new convert may wait for weeks before anyone says anything about being baptized. And the celebration of the Lord's table is often tacked on to the end of a church service, and is rushed through as if those who partake were more concerned about getting home for dinner than meditating upon the significance of the cup and the broken bread.

No, many Christians do not consider baptism and the Lord's supper to be very important—and I believe this should be a matter of serious concern for every believer. In this lesson, therefore, I would like to focus your attention upon the two ordinances of the church—baptism and the Lord's supper. I want you to see what they should mean in the life of a Christian today. 17

Note that I refer to baptism and the Lord's supper as ordinances, not as sacraments. I do so for good reason. You see, neither of these observances imparts any element to our salvation. This is why I much prefer the word "ordinance" rather than "sacrament." The term "sacrament" might tend to give someone the idea that these observances have some power to convey grace to the participant. But that is not the case at all. With that understood, let us now begin our study of the two ordinances of the church.

BAPTISM

The ordinance of water baptism, it's well to remember, played a prominent role in the ministry of John the Baptist. Furthermore, it was practiced by Christ's disciples during the 3 years of our Lord's public ministry. Those who heard the message and repented were baptized in preparation for the kingdom of Heaven, which they announced

as being "at hand." The nation of Israel, however, rejected its rightful King and Messiah, and the kingdom was not established at that time.

Therefore, baptism took on a new significance after the death, burial, and resurrection of Christ. God's plan for Israel's earthly kingdom had been temporarily set aside. The church age was initiated in its place.

Before His ascension into Heaven, the resurrected Christ commissioned His disciples, saying,

Go ye, therefore, and teach all nations,
baptizing them in the name of the Father, and
of the Son, and of the Holy Spirit (Matthew 28:19).

The meaning of New Testament baptism is suggested by the apostle Paul in Romans 6. Answering the question, "Shall we continue in sin, that grace may abound?" he said,

God forbid. How shall we, that are dead to sin,
live any longer in it?

Know ye not that, as many of us as were
baptized into Jesus Christ were baptized into
His death?

Therefore, we are buried with Him by baptism
into death, that as Christ was raised up from the
dead by the glory of the Father, even so we also
should walk in newness of life (Romans 6:2-4).

Submersion in the waters of baptism portrays the believer's identification with Christ in His death and burial. And the emergence from the water portrays his resurrection with Christ. This token of union with Christ in His death, burial, and resurrection becomes a tremendous motivation for the believer to walk "in newness of life."

Even though baptism is of great importance to the believer, I emphasize again that it is *not* a sacrament. It does not contribute anything to our salvation. Rather, it is an ordinance of the church with great symbolical and practical significance that calls for obedience.

A study of the book of Acts indicates that this was the

first step of obedience after a person believed on the Lord Jesus. Whenever the gospel entered a new area, both the converts of Christ and the enemies of the cross saw baptism as having great significance. Opposition and persecution did not usually begin until a believer had taken his stand by being baptized. Indeed, this beautiful symbol of identification with Christ in death, burial, and resurrection is an important step of obedience and a tremendous affirmation of faith.

THE LORD'S SUPPER

The second ordinance of the church was instituted by the Lord Jesus Christ Himself on the night before His crucifixion. Alone with His disciples, He established it as an abiding ceremony for His followers. Luke wrote,

And He took bread, and gave thanks, and broke it, and gave unto them, saying, This is My body which is given for you; this do in remembrance of Me.

Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you (Luke 22:19,20).

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In this study of the Lord's supper, I will be discussing both the *meaning of the ordinance* and the *manner of the observance*.

First of all, let's consider its meaning. When Jesus referred to the bread by saying, "This is My body" (Luke 22:19), and referring to the fruit of the vine said, "This is My blood" (Matthew 26:28), what did He mean? Were the bread and juice the literal body and blood of Christ? Or did these elements merely *represent* the broken body and shed blood of our Lord? Three main views have been presented to explain this ordinance: transubstantiation, consubstantiation, and symbolism. Let me make a few brief comments about each of them.

Transubstantiation. Those who subscribe to this interpretation of the elements of communion believe that the bread and the wine are really the flesh and blood of the

Lord Jesus Christ. They insist that the bread that Jesus was holding in His hand was actually transformed into His flesh, and that the content of the cup which he was holding in His hand was actually transformed into His blood. They take the words, "This IS My body" and "This IS My blood" in a completely literal manner.

This view—that the elements actually change into the body and blood of Christ—must be rejected. You see, it denies the once-for-all nature of the sacrifice of Christ on the cross. Those who hold to transubstantiation speak of the Lord's supper as a sacrifice, implying that Christ is crucified and His blood is shed whenever the bread is broken and the cup is poured. But this is in direct contradiction to what the writer of Hebrews declared. Contrasting the repetition of the Old Testament sacrifices with the one single offering of Christ that brought an end to the entire sacrificial system, he declared, "So Christ was once offered to bear the sins of many" (Hebrews 9:28).

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But I can imagine someone protesting, saying, "Jesus said, 'This is My body' and 'This is My blood.' How do you explain those words?" I see no difficulty with it. If you were in my home, for example, and I pointed to a picture of my son and said, "This is Martin," I certainly would not expect you to correct me by saying, "You are wrong. That's only a picture of Martin." Both of us would understand exactly what I meant when I pointed to the picture. Remember, Jesus was physically present with His disciples when He took the bread and the wine and said, "This is My body," and "This is My blood." The apostles saw Him in His own earthly body. They knew that His own blood was flowing through His veins and arteries. We therefore must reject the belief that the bread and wine are actually changed into the literal body and blood of Christ.

Consubstantiation. Some Bible scholars believe that even though the elements do not go through a chemical change, the partaker does eat the real body and drink the real blood of Christ in and with the bread and the wine.

This concept of the Lord's supper must also be rejected. To make the ritual a means of receiving grace is to deny salvation by grace through faith alone. Moreover, as the New Testament clearly teaches, Jesus is now in His human body at the Father's right hand in Heaven. How then could the body and blood of Christ be present in the elements? True, in unity with the Father and the Holy Spirit, the Lord Jesus is everywhere present. But He will not be on this earth in His glorified body until He returns in power and glory to rule.

Symbolism. We now turn to the third view of the elements of communion—symbolism. In this concept the bread and fruit of the vine represent the body and blood of Christ, but nothing more than that. The broken bread symbolizes the body of Christ broken by death. And the content of the cup symbolizes His shed blood on the cross for the remission of our sins. I firmly believe that this is the only sensible interpretation of Jesus' words, "This is My body," and "This is My blood."

21

When we gather around the table of the Lord, therefore, let's keep in mind that the elements are there to help us remember the sacrifice of Christ for us. Jesus said, "This do in remembrance of Me" (Luke 22:19). And the apostle Paul, after repeating those words of Christ, added,

For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come
(1 Corinthians 11:26).

As we observe the Lord's supper (and only believers have the right to do so) in the particular elements, we are commemorating the shed blood of Christ on the cross of Calvary. As we lift the bread to our lips and remember that it symbolizes His body, we breathe a prayer of thanks for His willingness as the Son of God to become flesh, to take our sins upon Himself, and to pay the penalty our sin demanded by dying in our place. As we place the cup to our lips and remember that it symbolizes the blood of Christ, we offer a prayer of thanks to Him for providing Himself as the "Lamb of God, who taketh away the sins

of the world." Through the perfect sacrifice of Himself and the shedding of His blood, He made our redemption possible. Then, out of gratitude for all that He has done for us, we should rededicate ourselves to live for Him who died for us.

Now that we've discussed the meaning of the Lord's supper, let's look for a few moments at the manner in which it should be observed. Paul gave these words of instruction:

Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body
(1 Corinthians 11:27-29).

- 22** In these verses the apostle is warning believers against partaking of the Lord's supper "unworthily." According to verse 30, some of the believers in the Corinthian church had done just that. Because they had, many were "weak and sickly," and many had fallen into the "sleep" of death. This does not mean that they lost their salvation, but it does tell us of the danger of observing the Lord's supper in a careless and disrespectful manner.

How important, therefore, for us to obey the apostle's injunction:

But let a man examine himself, and so let him eat of that bread, and drink of that cup
(1 Corinthians 11:28).

As a believer reflects upon the tremendous sacrifice of Christ, he engages in an honest self-examination. He searches his heart to see if he harbors bitterness toward God or his fellowman. He tests the quality of his service to check up on his motives. He confesses all known sin and seeks the help of the Holy Spirit to overcome it. Only

as he takes personal inventory in this way, and gratefully reflects on what Jesus did for him, can he properly and meaningfully partake of the elements of the table of the Lord.

Scripture gives no clear guideline on how often the Lord's supper should be observed. Some believers celebrate it every week. Others once a month. Still others once a quarter. "Let every man be fully persuaded in his own mind" (Romans 14:5). But regardless of any difference of opinion relating to the frequency of observance, let's all be sure that the Lord's table is kept in a spirit of sincere gratitude, genuine introspection, honest confession, and profound adoration. In this way we show "the Lord's death till He come."

A PERSONAL WORD

In closing, let me give a word of warning to you if you are holding on to a false hope for salvation. Even though baptism and the Lord's supper were authorized by the Lord Jesus Christ Himself and were practiced by the apostles, they cannot bring you redemption. You may become a church member through baptism and partake of the elements of the Lord's supper without ever having really been born again. You see, baptism and the Lord's supper do not save. The only way to know the forgiveness of sin, peace with God, and life everlasting is through a personal trust in the Lord Jesus Christ. Through His life, death, and resurrection, He has provided for your salvation.

I therefore encourage you, if you have never done so before, to acknowledge your sinful and lost condition. Receive the Lord Jesus Christ. He will forgive your sin, give you a new nature, and send the Holy Spirit to live within you. You will become a part of the family of God. The Bible says,

But as many as received Him, to them gave He power to become the children of God, even to them that believe on His name (John 1:12).

Do it today!

TO LEARN AND GROW

(Answers on last page)

1. Why do we use the word "ordinance" rather than "sacraments" to describe baptism and the Lord's supper?
_____ (a) To avoid giving the idea that they might impart grace.
_____ (b) To establish a legalistic foundation.
_____ (c) To give dignity to the practices.
2. Submersion into the water represents _____.
Emergence from the water represents _____.
3. Place a check beside the statement that best describes the *meaning* of the Lord's supper.
_____ (a) The bread and fruit of the vine are changed into the literal body and blood of Christ.
_____ (b) The participant in communion eats the literal body and drinks the blood of Christ, though the elements are not actually changed.
_____ (c) The bread represents Christ's body and the fruit of the vine symbolizes His shed blood.

THOUGHT QUESTION: When you partake of communion, what do you think about? What attitude is in your heart?

4. According to 1 Corinthians 11:27-29, what two consequences had fallen upon believers in Corinth who had partaken of the Lord's supper unworthily?
(a)
(b)
5. What three aspects of self-examination were advised before partaking of communion?
(a)
(b)
(c)

THOUGHT QUESTION: Upon what are you basing your hope of salvation? Is it the ordinances of the church? If so, you misunderstand the gospel. For further help, write and ask for the booklet, *Religion or Christ*.

THE FELLOWSHIP OF THE CHURCH

I am thankful for the many fine gospel-preaching churches across our land today. But I'm afraid that some of them are not ministering as effectively as they could. Although they extend a cordial invitation to all who attend and provide the best of Christian music and Bible preaching, they do not have that genuine Christian fellowship that graced the assemblies of early believers.

According to Acts 2:42, the 3,000 who turned to Christ on the day of Pentecost—after they had believed on the Lord Jesus and had been baptized—enjoyed the rich blessing of Christian fellowship.

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers (Acts 2:42).

25

As I see it, true fellowship involves these basic elements: loving, caring, forgiving, forbearing, submitting, communicating, and disciplining. As we look at each of these factors briefly, I pray that it will help you become a more involved, more effective, and more loyal member of your local church.

LOVING

First of all, true fellowship with a local church involves loving. Speaking to His disciples, Jesus said,

A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.

By this shall all men know that ye are My disciples, if ye have love one to another (John 13:34,35).

Yes, true fellowship involves loving. I'm speaking of *agape* love—a selfless desire for the good of others. This is the kind of love God has shown to us. It's reaching out to

those who need the encouragement that only genuine love can bring.

In every church you find people who tend to be withdrawn. They never relate to others. They have a low estimate of themselves. They feel lonely. They are depressed and don't know what to do about it. What they need is the love and affection of their brothers and sisters in Christ; love that only the fellowship of the saints can provide; love that lets no one feel unwanted, or useless.

CARING

True fellowship within a local church also involves caring. Writing to Corinth, Paul compared individual believers to parts of the human body and expressed this desire:

That there should be no schism in the body, but that the members should have the same care one for another.

And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it (1 Corinthians 12:25,26).

26

Caring includes such activities as praying for one another, visiting the lonely, ministering to the sick, and comforting the bereaved. Through prayer and the practical demonstrations of loving and caring, we fulfill the biblical admonition: "Bear ye one another's burdens, and so fulfill the law of Christ" (Galatians 6:2). Sorrows are lessened and joys increased when others share them. It's comforting for a believer to know that his brothers and sisters in Christ are praying for him. How wonderful it would be if every member of the church really felt cared for!

FORGIVING

True fellowship within a local church also involves forgiving. This is a most important element of Christian fellowship. Believers in Christ should be ready at all times to forgive those who have wronged them. Paul wrote in Ephesians,

And be ye kind one to another, tenderhearted, forgiving one another, even as God, for Christ's sake, hath forgiven you (Ephesians 4:32).

To forgive, of course, is desirable in all of our relationships. We need to place a special emphasis upon it, however, within the circle of believers. An unforgiving attitude can kill the spirit and stunt the growth of a local church.

FORBEARING

True fellowship within the local church also involves a spirit of forbearance. The apostle Paul spoke about this when he said,

With all lowliness and meekness, with longsuffering, forbearing one another in love (Ephesians 4:2).

Now, if we are really "forbearing one another in love," we are patiently making allowance for the weaknesses of others. Irritability and impatience are selfish responses, completely out of keeping with Christian character.

Yes, I know that some church members like to be in the limelight. Yes, I'm aware that some folks are overbearing. Yes, I realize that some always need a pat on the back, and that others wear their feelings on their sleeves. Rather than losing patience with them, mature Christians should help them overcome their weaknesses.

SUBMITTING

True fellowship within a local church also involves submission. We often like to quote Ephesians 5:22, which tells us, "Wives, submit yourselves unto your own husbands. . . ." But we fail to note the preceding verse:

Submitting yourselves one to another in the fear of God (Ephesians 5:21).

Just how do we obey this command for mutual submission? We recognize, of course, the good and proper line of authority in the home, in society, and in the church. We know that some are given biblical responsibility over others. Wives must submit to their husbands (Ephesians

5:22), and members of the church must submit to their leaders (Hebrews 13:17). I believe the key to successful mutual submission is found in the last part of 1 Peter 5:5, "... be clothed with humility." We must adopt the attitude of Romans 12:10, "... in honor preferring one another." Philippians 2 exhorts us,

Let nothing be done through strife or vainglory,
but in lowliness of mind let each esteem others
better than themselves (Philippians 2:3).

No one, regardless of his position, should ever think himself above receiving advice from others. No matter what a person's authority may be, he should manifest the spirit of humility, a willingness to submit graciously, and an openness to receive wise counsel—even when it comes from those who lack the proper credentials. If a spirit of mutual submission were practiced in our churches, what a difference it would make!

COMMUNICATING

28

True fellowship within the church also involves the verbal communication of spiritual truth. We should hear loving words of three kinds: admonition, comfort, and encouragement. Let me comment briefly about each of them.

Admonition. First of all, within the church we should feel free to admonish one another. The apostle Paul wrote the church at Rome,

And I myself also am persuaded of you, my
brethren, that ye also are full of goodness,
filled with all knowledge, able also to admonish
one another (Romans 15:14).

When circumstances call for it, and after we ask the Lord for wisdom, we should be able to give instruction and exhortation to those who need it. This is especially helpful to those who may be going astray in either doctrine or practice. A word of counsel given in love can prevent a wayward one from continuing on the path of spiritual ruin. And that person will thank God that someone cared enough to tell him what he really needed to hear.

Comfort. In addition to admonition, we must also feel free to give words of comfort. After Paul had written the reassuring words about the Lord's return recorded in 1 Thessalonians 4, he concluded by saying,

Wherefore, comfort one another with these words (1 Thessalonians 4:18).

There are times when just a few comforting words, wisely chosen, can bring much-needed consolation to someone in deep grief or troubling circumstances. In fact, just a squeeze of the hand and a simple "I'm sorry" can convey an ocean of solace.

Encouragement. We should also be ready to encourage one another. We are told,

But exhort one another daily, while it is called Today, lest any of you be hardened through the deceitfulness of sin (Hebrews 3:13).

The Greek word translated "exhort" in this verse carries with it the thought of encouragement. In fact, the *New International Version* renders this verse as follows:

But encourage one another daily, as long as it is called Today, so that none of you may be hardened by sin's deceitfulness (Hebrews 3:13 NIV).

Encouraging exhortation within the fellowship of believers can be a tremendous incentive to remain true to the end. Your tongue, which can be a source of so much harm, can also be a means of great blessing (James 3). Use it, therefore, to give *admonition, comfort, and encouragement* to all who need it.

DISCIPLINE

True fellowship within a local church also involves discipline. It may seem strange to hear me say this, but I do believe that an important element of Christian fellowship is discipline—even though in the most serious cases it may lead to excommunication. You see, if it is properly exercised, discipline promotes the spiritual welfare of the

church. It encourages the spiritual restoration of the one who needs correction. It can spare him an even more severe chastening and judgment from the hand of God.

Paul wrote 1 Corinthians 5 to address himself to a specific problem of immorality within the church. A certain man had established an adulterous relationship with his stepmother. The apostle therefore gave this command:

To deliver such an one unto Satan for the
destruction of the flesh . . . (1 Corinthians 5:5).

He went on to say,

Purge out, therefore, the old leaven, that
ye may be a new lump . . . (1 Corinthians 5:7).

The members of the church in Corinth were expected to ratify this act of excommunication by avoiding close contact with the immoral offender (see vv. 11-13). Note how he concluded verse 13: "Therefore, put away from among yourselves that wicked person."

30

Even though extreme discipline like this is called for, it must always be the last resort. It should be used only after all other efforts to recover the backslider have failed. The purpose must be to maintain the purity of the church and to encourage the spiritual restoration of those who have fallen into sin. They should know that we care for them. They should know that we are praying for them. And they should know of our willingness to forgive and receive them back into fellowship when they truly repent.

Yes, I believe true Christian fellowship within the local church is much more than having an enjoyable time with appealing and delightful friends who share the faith. It means expressing our spiritual oneness with fellow believers. It calls for loving them and caring for them. It involves submission to one another and admonishing, forgiving, and forbearing one another. And yes, both for the sake of the church and the benefit of the disobedient one, it calls for discipline. With all these things in mind, let us be faithful in promoting fellowship within the local church. That will help make it what God intended it to be.

TO LEARN AND GROW

(Answers on last page)

1. A fellowshiping church is marked by seven characteristics. They are:

- (a)
- (b)
- (c)
- (d)
- (e)
- (f)
- (g)

2. Read John 13:34,35. If believers have love for one another, what will men know?

CHALLENGE QUESTION: Sacrificial love reaches out to the lonely, depressed, and unwanted. How long since you have done a loving act for someone like that in your church?

3. What two effects can an unforgiving attitude have on a local church?

- (a)
- (b)

4. When Paul told us to be forbearing one another in love, what did he mean?

- _____ (a) To be willing to lend others money.
- _____ (b) To respond irritably to unthinking people.
- _____ (c) To be patient with the weaknesses of others.

5. What attitude will allow us to submit cheerfully to those in authority? (Philippians 2:3).

6. What three kinds of communicating are advocated in this chapter?

- (a)
- (b)
- (c)

ANSWERS TO STUDY QUESTIONS

Chapter One

1. (a) B; (b) C; (c) A.
2. (b).
3. (a) The management of the church.
(b) The ministry of the church.
4. Titus 1:5-9.
5. (b); (d); (f).

Chapter Two

1. (d).
2. (a) To give instruction in sound doctrine.
(b) To help you identify churches that are true to the Word of God.
3. (c).
4. Philippians 2:5-8.
5. (a) Reveals God (2 Peter 1:21).
(b) Convicts of sin (John 16:8).
(c) Imparts the new birth (John 3:5).
(d) Baptizes believers into the church (1 Corinthians 12:13).
(e) Indwells Christians (1 Corinthians 6:19).
(f) Restrains sin (2 Thessalonians 2:7).
(g) Equips for service (Ephesians 5:18).
6. (a).

Chapter Three

1. (a).
2. (a) Our identification with Christ's death and burial.
(b) Our identification with His resurrection.
3. (c).
4. (a) Some were weak and sickly.
(b) Some had died.
5. (a) Search your heart for bitterness.
(b) Check your motives for service.
(c) Confess all known sin and seek to overcome it.

Chapter Four

1. (a) Loving; (b) Caring; (c) Forgiving; (d) Forbearing; (e) Submitting; (f) Communicating; (g) Disciplining.
2. That they are Christ's disciples.
3. (a) Kill the spirit.
(b) Stunt the growth.
4. (c).
5. Humility.
6. (a) Admonition; (b) Comfort; (c) Encouragement.

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A Critique of the paper

DESTRUCTIVE CULT CONVERSION: Theory,
Research, and Treatment, by John Clark,
M.D., Michael Langone, Ph.D., Robert
Schecter, Ph.D. and Roger Daly, M. Div.

by

Martin B. Margulies, Esq.

The most offensive feature of the Clark study is one of the very flaws that he and his ilk frequently attribute to the new religions. This is his smug assumption that he has somehow cornered the market on religious truth.

The ultimate truth at issue here, of course, is whether the members of so-called "cults" have been so "brainwashed" as to lose their capacity for free choice. Clark says that they have. Naturally he doesn't call this a religious truth. Rather, he looks upon it as a scientific one, bolstered by all kinds of empirical studies. The problem, however, is that other scientists, at least equally qualified, have also undertaken empirical studies that point in the diametrically opposite direction.¹ And this divergence in supposedly informed opinion underscores the essentially religious nature of the ultimate conclusion. One can, perhaps, document claims that certain factors--of environment, heredity and so forth--pre-dispose people in certain directions. But whether they possess the residual capacity to resist the temptation that the predisposition creates is, in the present state of the art, a question of faith.

This being so, it is also a question of public policy. In other words, we do not know, when we fashion laws, whether men and women choose freely or not, with or without the extraordinary pressures that the new religions are said to bring to bear. The issue, therefore, changes its focus. It is no longer whether free choice exists. It becomes, instead, a matter of what we should assume in the absence of dispositive evidence either way. And the question of what we should assume translates very quickly into the question of why we should assume it. Differently stated, which of the two assumptions is more compatible with the kind of society in which we want to live?

That question, too, can be rephrased without altering its substance. Do we want to minimize governmental intervention in the lives of individuals? Or do we want to entrust our masters with a general warrant to meddle in our lives for our own good? Do we want to be ruled by lawyers--who, with all their faults, seek only to keep us off one another's backs and property (while perhaps lining their own pockets in the process)? Or do we want to be ruled by the likes of John Clark?

That decision, of course, was made for us by the Founding Fathers in 1791, and to date we have not seen fit to repudiate it. For this reason, the cornerstone of our legal system is what the late Justice Cardozo, in another context, called "a working hypothesis" of free will.² The Justice, whose way with language has become almost proverbial, meant exactly what he said. He did not say that we posit free will because such a thing demonstrably exists. We posit it, rather, because it is sound social policy to assume its existence until the contrary is proved.

That is why courts do well when they reject evidence of hypnosis as a defense to criminal charges.³ We do not know that hypnotized subjects remain in control of their volitional faculties. There is simply no adequate proof that they do not. The matter, in short, is debatable.

That is why a Connecticut judge did well, not long ago, to refuse to accept evidence of demoniac possession when proffered as a defense in a murder case.⁴ The judge did not deny the possibility that such a thing exists. To do so, indeed, would raise serious Establishment Clause problems. Instead, he merely concluded that the theory of demoniac possession had not won sufficient acceptance to override the presumption of free will.

That is why vindictive punishment of criminals is an appropriate

penal goal, and rehabilitation is dangerous and doomed. The former presupposes moral fault, which in turn presupposes responsibility. The latter is essentially deterministic. We do not know enough about human behavior to know that it is determined. Still less; therefore, do we know what determines it, or how to substitute constructive determinants for destructive ones. Given the manipulative propensities of our John Clarks, we should thank our stars for our ignorance.

That is why the Circuit Court of Appeals for the District of Columbia did well, a decade ago, to reject the notorious Durham test for insanity,⁵ which it had previously espoused.⁶ The Durham rule held that a defendant was legally insane, and therefore criminally irresponsible, if his act was the product of a mental disease or defect. "Product" was defined as meaning that the act would not have occurred but for the defendant's mental illness.⁷ That is the same thing as saying that an impoverished mugger is not guilty if the mugging would not have been committed but for his impoverishment; or that a businessman is not guilty of an anti-trust violation if the violation would not have occurred but for his social and economic status. That, needless to say, would destroy criminal responsibility altogether, since the wealthy are not normally moved to commit robberies, any more than welfare clients violate the anti-trust laws. Such defenses, however, are never accepted. The defendant's wealth, or lack of it, merely sets the scene against which the crime takes place, by exposing him to temptations that would not have existed otherwise. It does not follow that he lacked the residual ability to say "no." The same is true of most mental illnesses. Rightly or wrongly, there is widespread acceptance of the notion that certain manifestations of severe mental illness can overpower the will, and this suffices to

rebut the presumption of free choice in a small number of cases. There is no corresponding acceptance of the hypothesis, which only some mental health professionals share, that all pathologies have the same effect.

The implications for deprogramming are obvious. Its underlying premise, which alone justifies it, is that the recruiting techniques of the new religious "brainwash" candidates to the point where they are no longer able to choose freely. Yet if there is one truth that has emerged from the already substantial litigation that has centered upon the subject, it is that there is no clearly perceived truth. The conflicting testimony of experts and laity alike--the latter comprised largely of former sect members trying to rationalize their past allegiance--has demonstrated the speculative character of any conclusion. It is significant that suits brought against religious groups for false imprisonment based on mind-control have uniformly failed.⁸ It is not that the courts have rejected definitively the theory that such a thing exists. It is, rather, that "mind-control," "brainwashing" or what-you-will cannot be proved.⁹ It is a theory, much as demoniac possession is a theory. A theory, by definition, is neither demonstrably true nor demonstrably false.

In these circumstances, another important legal principle comes into play. Deprogramming unquestionably impairs fundamental Constitutional rights of religious exercise and association.¹⁰ These rights are not absolute. They may be overridden by a compelling public interest.¹¹ It is well-settled, however, that a compelling interest cannot be based upon a mere hypothesis, no matter how plausible. That is why, for instance, the state may not impair a mother's right to abort in the name of fetal life. The fetus may be a person or it may not. This is hotly disputed among physicians, scientists and theologians, not to mention the public

at large. Because it is disputed, the personhood of the fetus is not sufficiently well-settled to supply a compelling interest outweighing the fundamental autonomy rights of the mother.¹² The same principle applies to state-sanctioned deprogramming through court-ordered conservatorships or substantive rules of law that operate to license private kidnapping. Proponents of such practices or laws bear a heavy burden of proof. That burden, in our present state of knowledge, simply cannot be met.

We must put Clark's pretensions into their proper perspective. He is only the latest, and perhaps the least, of a long line of thinkers who confuse faith with science. Thomas Aquinas did it too, but his "proofs" of God's existence, though they commend themselves to many, are rejected by others, and the dispute will never be settled on this side of the grave. To accept "expert" testimony on the presence or absence of free will--whether in the context of "brainwashing," insanity or anything else--is the precise analog of accepting expert testimony on whether there is a Deity. As free Americans, most of us would not surrender our judgment on the latter question to theologians. Why surrender it on the former question, merely because the theologians who would rule us wear antiseptic white instead of clerical black?

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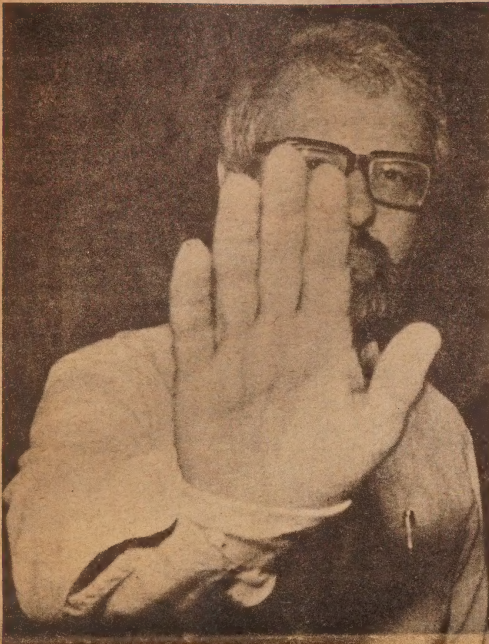
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FOOTNOTES

1. See, e.g., Ungerleider and Wellisch, Coercive Persuasion (Brainwashing), Religious Cults, and Deprogramming, 136 Am. J. Psych. 279, 281 (1979); Galanter, Rabkin, Rabkin and Deutsch, The "Moonies": A Psychological Study of Conversion and Membership in a Contemporary Religious Sect, 136 Am. J. Psych. 165, 167 (1979).
2. Steward Machine Co. v. Davis, 301 U.S. 548, 590 (1937).
3. See Williams, Criminal Law: the General Part (2d Ed.) §250; Orne, Reiter, Anti-Social or Criminal Acts and Hypnosis: A Case Study, 46 A.B.A.J. 81, 83 (1960). But see Model Penal Code, §2.01(2). The case law is too skimpy to produce anything approaching a general rule. In Peo. v. Marsh, 338 P. 2d 496, 498 (Cal. Dist. Ct. App. 1959), the Court reserved judgment as to whether evidence of hypnotic influence could properly be excluded. See, generally, Note, Hypnotism and the Law, 14 Vand. L. Rev. 1509, 1515-17 (1961).
4. State v. Johnson, CR 3-3514A (Conn. Super. Ct. 1981).
5. U.S. v. Brawner, 471 F. 2d 969 (D.C. Cir. 1972).
6. Durham v. U.S., 214 F. 2d 862 (D.C. Cir. 1954).
7. Carter v. U.S., 252 F. 2d 608, 615-616 (D.C. Cir. 1957).
8. Helander v. Unification Church, 1 Fam. L. Rep. 2797 (D.C. Super. Ct., Family Div. Sept. 23, 1975); Turner v. Unification Church, 473 F. Supp. 367, 376 (D. R.I. 1978), aff'd. 602 F. 2d 458 (1st Cir. 1979); Katz v. Superior Court, 73 Cal. App. 3rd 952, 980-81, 141 Cal. Rptr. 234 (1977); Peo. v. Murphy, 98 Misc. 2d 235, 243, 413 N.Y.S. 2d 540, 545 (1977).
9. Katz, *supra* n. 8, 73 Cal. App. 3rd at 981, 141 Cal. Rptr. at 251; Turner, *supra* n. 8, 473 F. Supp. at 376.
10. Sherbert v. Verner, 374 U.S. 398 (1963); NAACP v. Alabama, 357 U.S. 449 (1958).
11. Sherbert v. Verner, *supra* n. 10.
12. Roe v. Wade, 410 U.S. 113 (1973).

FREEDOM



Dr. John G. Clark — Psychiatrist. Founder of front group attacking religious Freedom. (Photo Courtesy of Newsworld)

RIGHTS GROUP TO INVESTIGATE PSYCHIATRIC FRONT FOR FRAUDULENT RESEARCH

Boston Feb. — 82 (Freedom Exclusive)

The Citizens Commission on Human Rights announced in Boston today that it is widening its investigation into a newly formed activity that it labels as a threat to the Constitutional and Human Rights of Massachusetts Citizens. Prompting the investigation is the controversial activity of Dr. John G. Clark, Assistant Clinical Professor of Psychiatry at Harvard, who heads a group called Center for Destructive Cultism (CDC) which recently located in Weston Massachusetts. CDC is a successor organization to Boston Personal Development Institute which recently changed its name and location after being named in a 30 Million Dollar law suit filed by Scientologist Stephen Miller of Los Angeles. Clark's group claims affiliation with Mass General Hospital through a spokesman from MGH denies any support for the activity.

Beth Taylor Cieslinski Executive Director of the New England Chapter of Citizens Commission on Human Rights, an international organization sponsored by the Church of Scientology, says that Clark claims to have invented a new mental illness called religious conversion. She cites a recent paper done by Clark and his associates which claims to have stumbled across "an epidemic of rapid and destructive conversion to one or another of a host of new religions as well as therapeutic and political cults."

Ms. Taylor notes that the paper starts with the above generality and then builds with more unsubstantiated generalities and biased, unscientific "studies" directly contrary to the best tradition of legitimate and professional medical research.

"Clark cloaks his unprofessional and slipshod work with Ivy and pseudo-credibility by flaunting his part time affiliation with Harvard and alleged relationship with Mass General Hospital presumably in an attempt to snow gullible and unsuspecting funding sources to support his onslaught against religious freedom" states Taylor. "We would have thought that with the recent controversy over fraudulent research at Harvard and the laudable and sincere efforts of the University to maintain the highest academic research standards that Clark would take heed but apparently the man is too arrogant to admit he is wrong and insists on continuing his inexpert pontification on religion which does a severe disservice to legitimate medical professionals."

Freedom found that in Nov. 81 the Mass. Board of Registration and Discipline in Medicine summarized its investigation into Clark's activities thusly:

"In summary, it is the Committee's opinion that it is not good medical practice to certify a patient as mentally ill without setting forth the factual bases of these conclusions. It is also improper and unlawful to base a finding of mental illness solely on membership in a religion, regardless of one's personal opinion as to the merits of that religion."

The Mass Board's investigation came after a complaint by the Citizens Commission on Human Rights Revealed that Clark had diagnosed members of religious sects as mentally ill without any direct examination.

Taylor claims that Clark is ignoring this censure by the Board and is now attempting to continue his activities at the expense of funding sources susceptible

(See Front Group Fraud, Page 4)



Social Worker

Jean Merritt — Dr. John Clark's girl on Capitol Hill responds to news photographer at Cape Cod conference in 1981. (Photo Courtesy of Newsworld)

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or the Group to Be, To Do, To Have, Freedom From . . . Freedom To.

Freedom

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EDITORIAL

A Critical Review of "Destructive Cult Conversion; Theory, Research and Treatment" a paper by John G. Clark Jr.

For several years the editors of FREEDOM have awaited a definitive scientific study of cults from the GURU of the widely discredited Deprogramming movement which seeks to change religious beliefs and is a potential precursor to the Brave New World therapeutic state. In early 1981 Dr. John G. Clark appeared from under a stone with his "scientific" treatise on cults which he brands as a "preliminary report on the psychology of destructive cultic conversions."

The report just reached us, and despite the belated response we could not resist the opportunity to review this model of psychiatric claptrap and double think which relies heavily on theoretical maunderings from Dr. Clark that have been scoffed at by members of his own profession. We found ourselves holding our sides as we struggled through the morass of unsubstantiated opinion, conjecture and totally absent scientific methodology.

Who is this guy in a clown suit masquerading as some sort of would be savior, rescuing the populace from its rights to religious freedom? His unpublished but xeroxed and circulated "study" may give us some insight into the identity of the man behind the nonsense. We have analyzed for the reader's benefit a few of the more salient and highly imaginative points and conclusions reached by Clark in his not so subtle endeavor to invent a new mental illness called religious conversion.

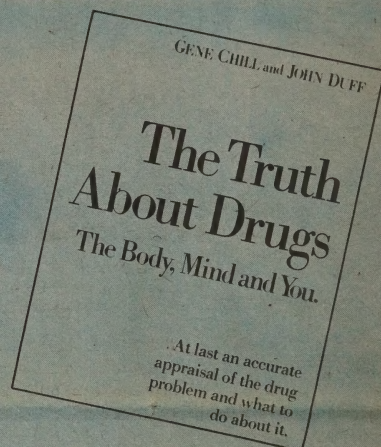
Clark's first chapter gives an "overview of the problem" which begins: "It has become clear in recent years that American society is experiencing an epidemic of rapid and destructive conversion to one or another of a host of new religions as well as therapeutic and political cults." The actual numbers of new religions studied to conclude that there was an "epidemic" from a "host" are covered later in chapter 2 wherein Clark reviews literature from other individuals interested in the "epidemic." In this 2nd chapter Clark gets right down to his scientific observation techniques with a section on "Questionnaires and structured interviews." There are only two studies (not done by Dr. Clark) cited that did any sort of actual in-depth interviews or serious professional study of actual members of the newer religions. One studied 50 subjects and concluded they were normal on all aspects of the mental status examination. The other studied 106 members from nine religious groups and concluded that there were no extraordinary sick individuals in these groups and the authors of the study "take a less pessimistic view of these religions than is voiced by critics." So the only two relatively serious and scientific studies were both positive and complimentary toward the newer religions. So much for the "problem" and the "epidemic" from "hosts." We wonder if Clark checks under his bed at night and in the closet for little green cultists before retiring.

The two studies mentioned, by the way, are fully consistent with scores of other actual professional investigations done by people who have some integrity when it comes to representing their work as scientific. For example Dr. Charles E. Norton's "Psychological Analysis of 117 Members of six Religious Cults." The study compared the 117 members with three different control groups and concluded that in no way could they be considered unhealthy or abnormal. Another in-depth study by Dr. Toomas P. Sauk scrutinized 47 members of newer religions again with comparatives against a control group and likewise concluded no abnormalities. Yet another in-depth comparative study done at the University of Tübingen in Germany which investigated and tested in detail 517 members of newer religions concluded that the subjects show a normal mental state. Thus when genuine studies are done by professionals who know what they are doing and do not rely on fixed ideas and opinion it is clear that the only mental illness in sight on this newer religion scene is the paranoia of some self appointed high priests of the State Church of Mental Health.

Undeterred by the favorable studies which contradict directly his manufactured hypothesis of epidemic and which are cited in his own paper along with the admission that he does not even have any samples representative of the newer religions' populations, Clark goes on to recommend counseling, medication and deprogramming for "cultists" and includes family members as candidates for counseling as well. Now, if this isn't snake oil wizardry and a very thinly veiled attempt to drum up business for himself where none existed, then perhaps Dr. Clark would like to clearly explain to us simple folk exactly what he is after and what his motivations are. We find it very interesting that the last section of Clark's paper deals with the pros and cons of prescribing drugs as treatment for ex-cultists. This emphasis coupled with his "research" conclusions in chapter 2 that point out that a good percentage of members of newer religions were drug users before joining the religion, make us wonder if these newer religions pose some sort of threat to those who have a vested interest in seeing a drugged population. Now that would be an interesting hypothesis to explore with some legitimate investigatory research. In fact we intend to do just that.

Meanwhile we look forward to continuing our amused perusal of the gibberish spewing forth from Dr. Ivoryskull and will keep the readers posted on our findings.

We have included in this issue for your entertainment and reading pleasure some other examples of lucid and stellar research results that can be found in the Excerpta Medica - Psychiatry which rival even Dr. Clark's paper in their hilarity.
The Editors



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Three Time Felon Deprogrammer Faces Sex Charges

In early 1979, Dr. John G. Clark Jr., Assistant Clinical Professor of Psychiatry at Harvard, testified extensively in defence of Patrick who was at that time a 3 time convicted felon. Patrick was charged with kidnapping and assault with a dangerous weapon in Malden, Massachusetts.

Dr. Clark testified that the young woman who was the victim of Patrick's kidnapping and assault was under some sort of "mind control." According to the records Dr. Clark formulated his opinion without having ever met or examined the person in question. The court records of Dr. Clark's testimony showed a clear implication that Patrick was justified in his kidnapping and forcibly restraining the young woman. Patrick was acquitted in the case.

In his publication, "Destructive Cultic Conversion: Theory, Research and Treatment," Dr. Clark seriously discusses deprogramming as a treatment option for members of new religions. A review showed that there were no references given wherein any mental health or other professional can refer to the wealth of psychological, sociological, theological and legal material which has been published concerning the First Amendment and ethical issues published by many scholarly authors in the last several years on the subject of deprogramming.

According to the District Attorney's office in both San Diego and Cincinnati, it is unknown at this point in time whether Dr. Clark will testify in defence of Patrick in the case involving Patrick's alleged sexual battery and kidnapping charges.

Dr. Clark could not be reached for comment.

Ted Patrick, founder and practitioner of coercive deprogramming is currently being held in a Cincinnati jail on charges of violation of probation. He is also awaiting trial on six counts of sexual battery, 3 counts of kidnapping, abduction and assault against a 20 year old woman.

Patrick's probation violation stems from his conviction in 1980 on charges of kidnapping and conspiracy to kidnap in another case. While out on bail in this case, Patrick is alleged to have participated in the kidnapping and sexual battery for which he was



Ted Patrick — 3 time convicted felon and deprogrammer seated with Dr. John G. Clark during 1979 meeting in Washington DC.
(Photo Courtesy of Newsworld)

reportedly paid \$8,000.

According to the San Diego District Attorney's office and Court records Mr. Patrick was to serve 1 year in prison and four years on probation for his conviction in the 1980 McElfish kidnapping case in San Diego. One of the conditions of his probation in that particular case was that he was not to participate in deprogramming.

LATEST DEPROGRAMMING TECHNIQUE FAILS

On Oct. 29, 1981, a grand jury in Hamilton, Ohio handed down a nine count indictment against Patrick and three other people for the alleged kidnapping and sexual abuse of the 20 year old Cincinnati girl. Contrary to so many other cases of deprogramming, the girl was not involved with a new religion but rather a very unfortunate circumstance of misunderstanding with her parents, in which she was wrongly suspected of having a lesbian relationship.

Cincinnati District Attorney's office declined to comment on the case against Patrick other than to say that they "have evidence."

According to the records of the San Diego court, Patrick's probation has been revoked and he is in jail in Cincinnati for this while awaiting trial there. After the trial on the sex charges in Cincinnati, Patrick will have to return to San Diego to face a court decision on the remainder of his 5 year sentence.

Weston Psych Clark Named In Deprogramming Suit

Aug. 81—LOS ANGELES (AP) — A member of the Church of Scientology has filed a \$30 million damage suit claiming the 10 people he says his parents hired to "deprogram" him violated his civil rights.

The suit, filed Thursday in U.S. District Court, charges that the defendants conspired to hold Steven Miller, 27, of Los Angeles, and induce him to renounce his religious beliefs by the "intentional infliction of emotional distress."

Miller's attorney, Donald C. Randolph, said the case was filed in federal court because "we want to make some law." He said he hoped to get a Supreme Court ruling on the rights of individuals to sue for damages under the Civil Rights Act.

Randolph said Miller's parents were not named so as not to keep Miller from reconciling with them.

"We hope that the parents will agree that they have been the victims of professional deprogrammers," said Randolph.

Named in the suit were Kevin Flynn, Michael Flynn, Joseph Flannigan, Lev Fedyniac, Pat Osler, Dr. John G. Clark Jr., Edward Walters, Jack Chancellor, Paulette Cooper and Bruce Hoenig. Also named are Flynn Associates Management Corporation and the Boston Personnel Development Institute.

The suit charges Miller's parents hired Kevin Flynn, a Massachusetts private eye, to deprogram their son. As a result, Flannigan, Osler and Fedyniac allegedly held Miller in a New York apartment for three days last January, during which time he was denied privacy and forced to read anti-Scientology literature. Miller, the court papers say, feigned cooperation because it seemed the only way out of his captivity.

Later, the suit contends, he was taken to the apartment of Miss Cooper and then to Las Vegas, Nev., where other defendants continued the indoctrination.

Although he was subsequently released, Miller charges in the suit that he has received a stream of letters and phone calls from his parents designed to stir emotional anguish and prevent him from practicing his religion. The suit charges these communications were on the instructions of the defendants, including Clark, who is a Boston psychiatrist.

The suit seeks \$10 million in compensatory damages and \$20 million in punitive damages.

Experts Cite Deprogramming Threat to Civil Rights

"Our democracy rests upon the premise that in the eyes of the law there may not be favored or disfavored religions. By whatever name they are called, whether faith, creed, sect or cult, their members are guaranteed the right to travel from state to state in order to carry on their religious mission. They have the right to believe, to express, to practice and to preach and teach what they believe. They have the right to the equal protection of the law, a right enjoyed equally by all religions, majority or minority, favored or disfavored.

The suit brought by Stephen Miller invokes all of these rights. It calls upon the Federal Courts to enforce these rights through enforcement of the Civil Rights Act of 1871, which is still the law of the land. One of the principle beneficiaries of this law were emancipated slaves and other Blacks, but Congress did not limit its terms to them. The arms of our Constitution and the laws of our Congress reach out to protect religiously as well as racially disadvantaged Americans. It allows lawsuits to be brought in the Federal Courts to indemnify victims of conspiracies that seek to deprive them of their Constitutionally guaran-

(Continued on page 7)



Psychiatrist John G. Clark — Founder of American Family Foundation (AFF) and Center on Destructive Cultism (CDC) restrained from lunging at news photographer during secret conference — May 81. (Photo Courtesy of Newsworld)

FRONT GROUP FRAUD?

(Continued from Page 1)

to misuse of Harvard and Mass General's good name. "We see Clark's activities as a way for him to attempt to profit financially and to try to rescue the dying and discredited cult of Psychiatric Deprogramming. This is apparent in Clark's paper entitled 'Destructive Cult Conversion: Theory, Research and Treatment' where Clark pushes counselling, drugs and the widely condoned practice of deprogramming as the mental health 'professional' answer to religious conversion."

Freedom confirmed Ms. Taylor's allegations in a review of the cited work which states:

"First of all, the ex cultist and/or family may need counselling or therapy (sometimes including medication) in order to cope with the post-cult problems mentioned above. Secondly, parents may seek advice about how to extricate their child from a cult. And thirdly, parents may wish to have a professional involved in the deprogramming of their child." "In other words," says Ms. Taylor "Clark apparently sees religious conversion as competition and would have the public believe that it is more desirable to get kidnapped, straight jacketed with mind bending drugs and undergo deprogramming as the Psychiatric alternative to religion. How would you like to have deprogrammed and convicted felon Ted Patrick alias "Black Lightning" who was just indicted on several counts of sexual assault dole out some of this "treatment" to yourself and your family in your living room? It is blatantly obvious that Clark is attempting to gain credibility by employing the Psychiatric Medical Model where mental illnesses are invented from whole cloth then forced on the populace with heavy handed harassment and scarce tactics so a problem which does not exist is created, worsened and then 'solved' by

obtaining funds for destructive treatment of those afflicted with the newly invented mental illness. "There are no logical boundaries to this, next thing you know they'll be deprogramming Democrats and Bruins Fans."

Further indication that CCHR and Ms. Taylor are on the right track in challenging Clark's activities came when an informed Freedom source in New York revealed that Clark has been attempting to secretly solicit funds from William Dietel the head of the Rockefeller Brothers fund in aid of his controversial campaign. Mr. Dietel's office denied giving Clark and CDC any funds but claimed it was looking into the group's activities.

CCHR has requested that the Dean of Harvard Medical School make Clark an early candidate for investigation by it's committee of professors to look into cases for dishonesty in research. The Committee was recommended in a study and report recently completed at Harvard University on falsification of research data. Though the committee is not yet operating CCHR feels that Clark's activities should be investigated.

Taylor stated that CCHR will shortly publish its own investigatory findings on Clark and his destructive cult group and distribute these to federal, state and local officials and the media, and call for action to safeguard constitutional and human rights.

"We think it would be tragic if some of America's leading families were duped into supporting unscientific studies and got themselves involved in Clark's attempts to establish some credentials for himself. We see his activities as a threat not only to Human Rights and religious freedom but also to the reputation of legitimate professionals in the medical area. We would love to get Clark into a public debate on this issue but we sincerely doubt that he will be willing to attempt to defend his childish & nonsensical theories."

Front Group Mystery Grows

Unanswered questions and mystery follow Dr. John Clark around like a shadow. As FREEDOM reporters reached out to find and substantiate the so-called facts they have been left with the impression that Dr. Clark's activities are intangible.

For example, in the "acknowledgements" section of "Destructive Cult Conversion: Theory, Research and Treatment," Dr. Clark states, "This report would have been impossible without the generous support of the Catherine A. Davis Trust of St. Paul, Minnesota..." and "...the funding support of ... the Mabel A. Horn Trust, Old Colony Trust First National Bank of Boston." In attempts to ascertain the exact funding sources of the Destructive Cult Center investigators contacted the above institutions.

TRUST UNLOCATABLE

The Catherine A. Davis Trust was not locatable in St. Paul, Minnesota. There was a "Catherine M. Davis Trust" and a few other trusts which ended in the name Davis. However, all of these denied any connection, endorsement or financial support of Dr. Clark's work.

TRUST DENIES ASSOCIATION

The Mabel A. Horn Trust, (Old Colony Trust) is administered by officials at the First National Bank of Boston. Bank officials who were interviewed stated that Dr. Clark had submitted a proposal to the trust, however it was summarily denied. They deny that any financial support was ever given to Dr. Clark.

HARVARD

The Chairman of the New England Advisory Board of the Citizen's Commission on Human Rights contacted Daniel C. Tosteson, Dean of Harvard Medical School, to ascertain the extent of Harvard's support for Dr. Clark's position and research. According to Dr. Tosteson, "The Harvard Medical School neither endorses nor condemns the research done by Dr. John Clark. As a member of the faculty at Harvard University and consistent with the principle of academic freedom, Dr. Clark can speak or write on any issue he chooses, but in doing so, he understands — as should the public at large — that he speaks only for himself and not for the University."

MASSACHUSETTS GENERAL HOSPITAL

In the study Dr. Clark states that he and Dr. Michael Langone, a psychologist, together "... established studies on cult membership and forced conversions, a project still conducted at Massachusetts General Hospital." FREEDOM reporters established that Doctor Clark is indeed a consulting psychiatrist by virtue of his connections and patients at MGH. However, hospital officials stated that Dr. Clark's study was not connected to MGH. He submitted no official protocol and his work at MGH "was limited to library research" and MGH "did not financially support Dr. Clark's study."

A VISIT TO AFF/CDC

FREEDOM visited the AFF/CDC office in Weston, Mass. in an attempt to meet with Dr. Clark and ascertain the facts on the above mysterious points. The basement office at 413 Boston Post Road is marked only with "AFF/CDC" on the doors. We were informed that Dr. Clark "did not work there but just came by to pick up his mail." Telephone calls to his secretary were fruitless as the promised replies never came. The appearance of Dr. Clark's organizations and his own conduct indicate a front group operation, like the CIA or FBI. Who is running this front operation, and why? These are questions FREEDOM will continue to ask until truthful answers are given or found.

Believe It Or Not!

Psychiatric Research Results

The following examples of the results of Psychiatric Experimentation are published here so the reader can rest assured that research dollars are being put to good use. Source Excerpta Medica - Psychiatry

1. Experiments in New Jersey show that the backsides of rats get warm if you give them Marihuana. Volume 27-3 page 141.
2. Experiments at the University of Colorado show that if you drug rats and give them shock treatment, they get stupid. Volume 27-3 p. 129.
3. Experiments were done to determine whether shocks applied to a rabbit's ears would make him agitated. However, the rabbit was so agitated by having electrodes attached to his ears that no-one could tell. Volume 27-3 p. 137.
4. Experiments show that people blink less when they are thinking. The experimenter suggests that some method be devised of holding people's eyes open when they are thinking. Volume 27-3 p. 138. Why??
5. A controlled experiment in the US found that if you insulted Negroes they became upset and aggressive! Volume 27-2 p. 69.
6. An experiment was done which found that noise disturbs sleeping people. Volume 27-2 p. 75.
7. Apparently, psychologists have troubles with gerbils fighting each other. So having to solve this problem, experiments were done which showed that anesthetizing the animals reduces the fighting. Volume 27-2 p. 76. (It's difficult to fight when you are fast asleep.)
8. Experiments were done which found that people who are afraid of the Dentist are more upset about visiting the Dentist than people who aren't afraid of the Dentist. Volume 27-2 p. 77.
9. Experiments show that if you prevent rats from sleeping, dump them regularly in cold water, and fill them full of amphetamines, they survive longer than rats who have been left alone. Volume 25-9 p. 586. (Perhaps their necessity level rises!)
10. A psychologist has studied cases showing that people with sexual problems frequently have nose trouble or nose preoccupations. He concludes that this proves that the nose is a phallic symbol. Volume 25-9.
11. A test done on students shows that if you subject a person to 2½ hours of sensory deprivation followed by 2½ hours of sensory overload, he will be confused afterwards. Volume 25-8 p. 535.
12. Tests show that a person's level of creativity decreases when he has a hangover. A hangover is now known as the 'post intoxication syndrome.' (A syndrome is a pattern of actions.) Volume 25-8 p. 553.
13. Tests and studies show that the question of sex life in ancient Mesopotamia is difficult to reconstruct and fraught with many uncertainties. Volume 25-6 p. 384.
14. An experiment was done on Rhesus Monkeys showing that if they were reared in social isolation they didn't get any fatter than monkeys reared under normal conditions. Volume 25-6 p. 390.
15. A test was done showing that if you shock a cat he will try to run away. Volume 25-6 p. 390.
16. Tests were done on rats which showed that if you keep rats in plastic cages they become more bad tempered than if you keep them in wire cages. Volume 25-5 p. 325.
17. Tests were done on rabbits and cats by waking them up and watching how they behaved. They behaved differently and the differences were attributed to the fact that rabbits are different from cats. Volume 25-5 p. 326.
18. 96 rats were trained on how to get food. They were then subjected to foot shock, oxygen deprivation, E.C.T. and anesthesia. All of them forgot how to get food. Volume 25-3 p. 170.
19. A series of complicated tests on rats, i.e. training, retraining, food deprivation, etc. found that every rat then performed differently from the other rats. Conclusion - rats are different individually. Volume 25-3 p. 172.
20. Experiments were done on pigeons in which they were given morphine, methadone and other drugs. The pigeons became antagonistic. Volume 25-3 p. 176.

A large number of psychological experiments are devoted to finding out if rats, mice, gerbils, monkeys, rabbits, pigeons, etc. can be made angry, stupid, hungry, or aggressive.

The practical application of these results to human behaviour are immediately apparent to any prophet of the "man is mud" theory but the average layman who uses his common sense and who has not been taught the "deep significance" of this particular branch of mental "science" would consider all or most of these tests ridiculous.

Universities, governments and private institutions support these insanities at great expense, dishing out thousands to determine how many ways a highly educated psychologist can fool a mouse. (The really smart ones can fool monkeys.)

Personally our sympathy is with the rats who seem to have the worst time of them all.

DIAGNOSTICA PRETENTIOUS

The latest trend in Psychiatric disorder

Freedom wishes to salute those innovators of new psychiatric maladies and wishes to humbly suggest additional diseases and diagnoses which might be of use to the scientific endeavors of psychiatry. We recognize with exaltation such insights to human behavior as depicted in "school-marmitus" (that affliction accompanying one who hovers over you correcting your grammar). We serve those who discovered "litigious paranoia" (that disease common to the argumentative and nit-picking). We offer here a few more gems to the battery of nomenclature of psychiatry.

Beach Freakinia: That affliction which strikes youth in the summertime rumored to have begun in California and which reached epidemic proportions on the Cape and North Shore last year. Method of treatment: surgical removal of the beachabelis located in the forebrain which may be approached with an adequate set of kitchen cutlery.

Discophilia: That phenomenon attended with severe bodily contortions lasting for several hours accompanied by learing gazes and continuous chanting of popular songs; particularly prevalent in college students and young business executives. Method of treatment: implanted blank cassettes in the cerebellum.

Chrysleritus: The illogical and compulsive feeling of necessity to give money to fail-

ing automobile manufacturers. Symptoms are an intense phobic reaction to anything with a Japanese name; predominant among government bureaucrats with access to large coffers of tax money. Method of treatment: clinically controlled electrified wallets and check books.

Dissentomania: That malady affecting politicians who have the audacity to believe that they can say what they think in a public forum. Method of treatment: drag them screaming from their State House offices to the local spin-bin for further diagnosis and treatment.

Celtic-Bruin-oia: An elusive affective² reaction with symptomology apparent by observed high pitched screaming, yelling and shouting obscenities at men in black and white striped shirts; accompanied by inges-

tion of gargantuan quantities of beer and hotdogs; overzealous and contraindicated loyalty to people whom they have never met. Method of treatment: ice-baths, hydrotherapy or alternatively dunking on the village green at Salem.

Diagnosa-pretentious: Mental illness characterized by psychotic acting out on the part of mental health professionals in order to create mental illnesses with no cure. Method of treatment: toungeulotomy followed by three weeks in a rubber trunk.

Freedom wishes to acknowledge and thank the National Institute of Mental Disorder Index Fabricators for their generous contribution of \$5,000,000. without which the research required to compile the above new diseases would not have been possible.

THREAT TO CIVIL RIGHTS

(Continued from Page 3)

teed right to travel freely from state to state in order to live by, preach and teach their sacred beliefs.

It is my opinion that a suit for damages by Stephen Miller or any other victim of deprivation of his rights has been recognized in the Federal Courts and will ultimately be upheld by the Supreme Court of the United States when it passes upon this or some similar case brought to it."

Dr. Leo Pfeffer is a nationally recognized authority on religious freedom and the separation of Church and State. He is a professor of Constitutional Law at Long Island University, New York. He has published many books and articles on the First Amendment guarantee of religious freedom and Church and State separation and has argued many cases before the United States Supreme Court and other courts all over the United States.

"Because of my years of concern with Church-State issues I feel that it is of paramount important that this case be argued and ruled upon from a standpoint of the underlying constitutional issues involved. The assault, false imprisonment and intentional infliction of emotional distress, aside from being crimes in themselves, when they contravene religious free-

dom, are violations of three constitutionally guaranteed rights. These rights are freedom of voluntary association, freedom of voluntary belief and freedom from illegal harassment. Any intrusion into these areas makes religious freedom a mockery. I am encouraged to see religious freedom brought under the protection of the Civil Rights Statutes, and see it as a far far broader issue than merely the deprogramming syndrome. I would not want to see any of the rights of citizens, such as in the areas of housing, employment, association and so on, abridged on the basis of their religious affiliation, belief or practice."

Dr. James Wood, professor of Religious Studies, Baylor University

"Religious freedom as guaranteed by the First Amendment to the United States Constitution allows freedom to exercise our religion. This admits persuasion to our point of view and religion if the other party voluntarily listens, reads, or permits us to argue the point with him. However, if the person is coerced — the free exercise goes out the window.

All citizens of this republic have the right to choose what religious persuasion they will accept and support as well as freedom to abstain from embracing any particular religion. These are absolute rights guaranteed by the constitutional edict. There can be no restrictions on the free exercise except when groups engage in coercion or violate other civil laws and the exercise of their religion."

Statement by Don Giddons, West Coast Regional Director of Americans United for Separation of Church and State, Los Angeles

"Civil Rights involves religion just as much as it involves education and the rights of minorities. When the Los Angeles Police Department sent in police to take down the numbers of license plates of those attending my church they attacked our civil rights."

This case of Steven Miller suing for his religious civil rights is what is needed to stop religious bigotry and those people who are trying to get rich from terrorizing the families of young folks who want to worship as they choose."

Statement from Rev. Milton Merriweather, outspoken critic of civil rights violations for over 30 years, president of the community relations committee of the gathering, and the pastor of the Mount Pleasant Baptist Church in Los Angeles.

"There is no question but that the constitutional rights of individuals are being violated by so-called deprogrammers attempting to interfere with freedom of religion in this country."

Raymond Gauer, Attorney, Interim President of the Catholic League.

"American society has been both wise-and-unwise in leaving many issues of religious freedom undefined in its laws and juridicial precepts. One of these issues is the status of an individual's choice of religious freedom as a civil right. The arguments put forth in this case should help to clarify this issue which is a particularly important one where the actions of deprogrammers are challenged."

Dr. George Baker, Editor of and contributor to a collection of scholarly essays published under the general title "Understanding The New Religions" Seabury Press 1978.

The Criminal Mind

by L. Ron Hubbard

Definition: A criminal is one who is motivated by evil intentions and who has committed so many harmful overt acts that he considers such activities ordinary.

There is a datum of value in detecting overt and withholds in criminal individuals:

THE CRIMINAL ACCUSES OTHERS OF THINGS WHICH HE HIMSELF IS DOING.

As an example, the psychiatrist accuses others engaged in mental practice of harming others or worsening their condition yet the majority of psychiatrists maim and kill their patients and by record, in all history, have only worsened mental conditions. After all, that's what they seem to be paid to do by the Government.

The psychologist accuses others of misrepresenting what they do and lobbies in legislature continually to outlaw others on the accusation of misrepresenting but there is no psychologist who doesn't know that he himself is a fake, can accomplish nothing of value and that his certificates aren't even worth the printing ink. The psychologist goes further: He educates little children in all the schools to believe all men are soul-less animals and criminals so that when the possible day of reckoning comes and the psychologist is exposed for what he is, the population will not be the least bit surprised and will consider the psychologist is "normal."

The psychologist, accuses others of sexual irregularities when this is, actually, his entire profession.

Jack the Ripper of English fame who gruesomely murdered prostitutes now turns out to have been a medical doctor and was undoubtedly of enormous assistance to the police in pointing out "the real murderer."

The FBI agent or executive accuses others of graft and even sets up "abscams" to manufacture the crime. But an FBI agent regularly pockets money supposed to be paid to informers and then screams to protect informer sources that do not exist.

The FBI agent is terrified of being infiltrated and accuses others of it when, as standard practice, he infiltrates groups, manufactures evidence and then gets others charged for crimes his own plants have committed.

The FBI acts like a terrorist group posing as law enforcement officers. Their targets seem to be legislators and congress and public individuals who might someday have power over public opinion such as Martin Luther King, Jr.

From all this we get another datum:

THE CRIMINAL MIND RELENTLESSLY SEEKS TO DESTROY ANYONE IT IMAGINES MIGHT EXPOSE IT.

You have to be very alert when criminals are around.

J. Edgar Hoover, who organized the present FBI and is still deified by it — they have his name in huge, brass letters on Washington D.C.'s biggest thoroughfare — and that town doesn't even have the names of former Presidents up in lights — has been shown by subse-

quent records to have been a blackmailer and traitor to his country. He carefully, personally, sat on the information for four months that Pearl Harbor was going to happen. Right up to the US entrance into World War II he was autographing his photo for pals in the deadly German SS. He even sacked an FBI agent (Tureau) who dared to catch some German spies.

Doctors, psychologists, psychiatrists and the Government form a tight clique. Only the Government would support such people as the public hates them.

From all this we get another datum:

INDIVIDUALS WITH CRIMINAL MINDS TEND TO BAND TOGETHER SINCE THE PRESENCE OF OTHER CRIMINALS ABOUT THEM TENDS TO PROVE THEIR OWN DISTORTED IDEAS OF MAN IN GENERAL.

It is not true that where any person accuses another of a crime the accuser is always guilty of the crime or that type of crime. But it is true that when a criminal is doing the accusing it is more than probable that the criminal is disclosing his own type of crime.

Apparently they add it up this way: "If I accuse him of robbing, then it would be assumed by others that I have not robbed a bank." By loudly voicing a condemnation of a crime, the criminal, with a crooked think, supposes people will now suppose his is above bank robbery and won't suspect him.

Groups like psychologists who declare as fact that all men are criminals are of course just dramatizing their own inclinations.

People assume that others have their own case. The psychologist pushes his own case off on the whole world.

Anyone researching in the mind should be very aware of this point and be sure not to do it. Subjective reality seems to them to be the only reality there is, for such people are too introverted to really know the minds and motivations of others.

When working with the criminal, one can get a very good idea of that person's own mental state by getting him to say what other people want and do or are guilty of.

It is inconceivable to the criminal that anyone could possibly be decent or honest or do a selfless act. It would do no good whatever to try to convince him for he **knows** all men are like himself.

Thus one gets another datum of value:

THE CRIMINAL ONLY SEES OTHERS AS HE HIMSELF IS.

One of the reasons he does this, of course, is to justify injuring others. Because everyone else is useless, worthless, criminal, an animal and insane, why then, he reasons, it is perfectly all right to injure them.

Thus we come to another datum:

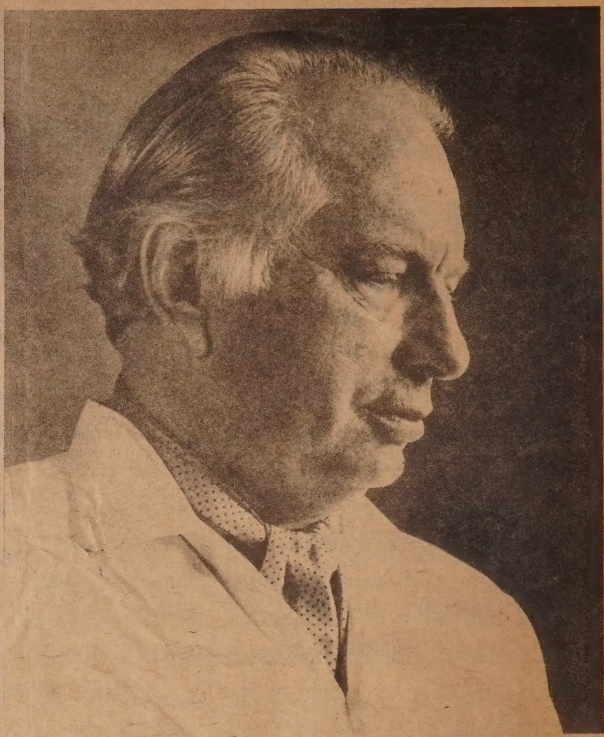
THE CRIMINAL IS NOT MUCH BENEFITED BY THE GIVING OFF OF CURRENT WITHHOLDS¹ AND IS NOT LIKELY TO REFORM BECAUSE OF THIS.

One, therefore, has to get down to the basic evil intentions as is done in certain Scientology counselling procedures.

There is another approach in that same area of technology which is finding what act the person really can take responsibility for. It is a gradient approach.

The criminal is basically so subjective that an auditor² will find, in the short run, that improving the reality of such a person is needful before any effective, overall improvement is obtained through pulling withholds.

It is interesting that if a criminal were to



face up suddenly to the enormity of his crimes he would go into degradation and self-destruction. Thus a gradient scale is definitely indicated.

As the person has more R (reality) he can take more responsibility and only then with pulling withholds can he have any real benefit.

This is simply some data on the criminal mind that might help.

At the very least it should give some understanding of why some individuals insist with such apparent conviction that all men are evil, why all men are insane, why all men are criminals.

And it also tells you how silly it is to try to argue with them. Who's there?

The criminal mind is a bitter and unsavory subject. The percentage of criminals is relatively small but the majority of grief and turmoil in the world caused by criminals is a majority percent. Thus the criminal mind is a subject one cannot avoid in research as it is a major factor in the distortion of a culture.

It is a mind like any other mind but it has gone wrong. It is motivated by evil intentions which, even if idiotic, are greater than the possessor's ability to reason. The criminal, even when he seems most clever, is really very, very stupid. The evil intentions get dramatized by senseless overt acts which are then withheld and the final result is a person who is more dead than alive and who faces a future so agonizing that any person would shudder at it. The criminal, in fact, has forfeited his life and any meaning to it even when he remains "uncaught" and "unpunished" for in the long run, he has caught himself and punishes himself for all eternity. No common judge can give a sentence as stiff as that. They know down deep that this is true and that is why they scream with such ferocity that men have no souls. They can't confront the smallest part of what awaits them.

When you understand what the criminal mind consists of you can also understand how ghastly must be the feelings or lack of them

with which the criminal has to live within himself and for all his days forever. He is more to be pitied than punished. Neither bold nor brave, for all his pretense, he is really just a panicky, whimpering coward inside. When he bares his breast against the bullets, he does so with the actual hope that he will be killed. But of course that doesn't save him. He's got an eternity of it left to go. And his scoff of any such data hides the whimper for he knows, deep down, it's true.

Thus we have another datum:

THE CRIMINAL, NO MATTER WHAT HARM HE IS DOING TO OTHERS, IS ALSO SEEKING TO DESTROY HIMSELF. HE IS IN PROTEST AGAINST HIS OWN SURVIVAL.

If you have to work with criminals in pastoring, recognize what you are working with. He can be helped — if he will let you near him.

Fortunately, there are still a lot of decent people left in the world.

L. RON HUBBARD
FOUNDER

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1. Withhold, a withhold is an unspoken, unannounced transgression against a moral code by which the person was bound.

2. Scientology processing is done on the principle of making an individual look at his own existence, and improving his ability to confront what he is and where he is. An auditor is the person trained in the technology and whose job it is to ask the person to look, and get him to do so. The word auditor is used because it means one who listens, and a Scientology auditor does listen.